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INTERNATIONAL BIBLE STUDY.

December 17, 1882.——Mark XIII. 21-37.

Our notes on this portion appeared in last week's *Guardian*. But as the review of the quarter takes place on the following Sunday, and as we went over the lesson for to-morrow rather hurriedly, we will take up again the last portion of the 13th chapter of Mark.

"Take ye heed, watch and pray: for ye know not when the time is." 33. The world just now is full of plans and schemes regarding the future, and is not willing to entertain for a moment the idea that there is to be any abrupt termination of the wonderful development that has been witnessed since the discovery of the art of printing, and especially since this century set in. Every new discovery but reveals the possibility of other and greater, and the immense powers with which man is clothed through the inventions of these times, has exceedingly stimulated his ambition to subdue all nature and make the earth a monument of his own greatness. In the great measures and movements of the day man has one purpose and God another; and as the heaven is high above the earth so high are the designs of God above those of man. God, for the more complete triumph of his Son Jesus Christ, is bringing about the unification of all nations by means of commerce, the railway, the steamer, the telegraph, the passion for colonization and emigration, the dissemination of the word of God in the languages of men, the press, &c. &c. All the ends of the earth are being bound together so that when the glorious advent of Christ takes place, a common impression may be made simultaneously upon all. The Christian, walking by faith and not by sight, sees the hand of God in all these discoveries and extensions of human power, and infers that the end is not distant. But the world sees only its own powers and wisdom in all the progress of the day, and becomes more profoundly interested in what pertains to this life, and more desirous of elaborating and unfolding its own schemes. It was probably very much so in the days of Noah. The record assures us that there was then a great development of art, but when men were in the very midst of all their schemes, the flood came upon them. In like manner the day of the Lord is to break when men are saying "peace and safety" and looking forward to a millennium of their own; heroes shall be demigods, and common men heroes. At such a time as this, it behoves the children of God very specially to watch and pray; to keep carefully in view the things that God has shown us in propehecy, carefully shunning every thing that will not bear the full blaze of the day of Christ. And the grand reason for this watchfulness is found in the fact that no one knows exactly when that day will break upon us. The Son of Man, as he leaves the Gospel with us and ascends on high, is "like a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch." Everything about such a household would speak of the absent master; the house is his, the furniture is his; the servants are his; the instructions followed are his; the conversation is naturally regarding him and the time of his probable return. The longer his return is delayed, the more surely are the dependents tested as regards their loyalty, for the temptation to act arbitrarily is strengthened by the long delay. But in the same ratio, the more complete is the proof of loyalty and fidelity furnished by those that are true to the instructions. Scoffers are numerous in these days, ridiculing those who still look for the glorious advent of Christ.

"Watch ye therefore, lest coming suddenly he find you sleeping." We are to watch against being brought under the spirit of the age. Watch against all that would engage our attention and our affections for the wonders of this 19th century. We are to watch against the spirit of competition so rife in these days, engaging us in contests for wealth and fame and position, and causing us to forget the prizes held out by him who walketh in the midst of the golden candlesticks. The prince of this world continues to offer the kingdoms of the world and the glory thereof to the church on earth, and not without success. Let us know nothing but Christ and him crucified, seeking to be crucified with him unto the world and the world unto us.

WEEKLY REVIEW

—The Town Council of Bombay have decided to ask government to add Rs. 250 a month to the pittance hitherto paid to Sir Frank Souter, Rs. 1700, a month. This will comfort him for his failure to suppress the Salvationists.

—The slips supplied by the Chr. Evidence Society are not, we suppose, for sale, but are forwarded to journals that are likely to publish them. Some of these extracts will be found in our Miscellany. We do not however think that much is accomplished by those who seek to show that if all things had their origin in a primordial cell, there must have been an all-wise and almighty being to endow that monad with power to originate the world we see about us. If men can relegate God to that primeval monad, and find no occasion for him in the myriads of ages that have since gone by, it will still leave them without God in the world. Common people get the idea that evolution must be about proved when intellectual men spend their strength in trying to find God at one solitary point of all existence. Show us some of these cells that have power to originate worlds. The fact is that the proofs of God's existence are found in all things, every where, and no man can fail to see them who has not first put a veil of prejudice over the eyes of his understanding. Skepticism begins in the heart. Men desire not the knowledge of God, love not the thought of One to whom they must give account for the use made of their powers, and, loving not the proofs of his presence and existence, are glad of any hypothesis that will relegate him to a remote and misty past. A candid thinker will find in the new departure connected with the succession of organisms evidence of the same divine power that originated the universe. A creature lives, breathes, walks, talks, learns, teaches and at a certain point begins to lose his powers and finally becomes a prey of corruption; but another like him takes his place and moves through a similar orbit; if we find not God in these new existences, we shall not be very likely to find him in the primordial atom. After all, the world is waiting for Christians to become aware of their long neglected privileges and by their faith to secure such manifestations of the divine power as shall confound the advanced thinkers of our time so-called.

—A Captain C. Tucker, son of the late H. St. G. Tucker, writes from England to the *Bombay Gazette* to express the disgust he entertains for the course pursued by his nephew in identifying himself with the Salvation Army, and to repudiate all connection with this movement. We do not suppose there is anybody living in the least degree likely to suppose that this gentleman has any connection with the Salvation Army. No member of the Tucker family is more entitled to honour than A. L. O. E. who after giving to England a library of excellent reading, has been now for some years residing in the Punjab consecrating her pen to the important work of supplying Christian literature for the different tribes and tongues of India. Her communications to the War-Cry show that she is far from participating in the feeling expressed by Captain Tucker.

—We have received a copy of the *Journal de Genéve* of Oct. 29. In it we find mention made of the death of Pasteur Emile Guers, who died in Geneva, Oct. 28, at the age of 89 years. He was ordained to the ministry at Poultry, in England, in 1817 and soon after returned to Geneva and became pastor of the church of Bourg-de-Four; continuing ever since in the same and dying after an incumbency of 64 years. M. Guers has been remarkable for his literary activity. Some of his works have been translated into English, e. g. Israel in the Last Days. He has written a number of controversial works, several commentaries and a History of the Christian Church. Though zealous for the truth he was of a loving spirit and won for himself the affectionate esteem of all.

—In the same paper we find an account of

a Lecture delivered at Paris before the Institute of France, by M. Milne-Edwards, a Naturalist who has made a specialty of animal life in the depths of the sea. Not very long ago we were assured by savants that there was no animal life to be found in the depths of the sea, and that in fact no creature could exist there, as the enormous pressure of the superincumbent waters would destroy every organism, as light would be unable to descend so low, and as there would be no vegetable matter there to supply nourishment. Deep-sea dredging has made havoc of these fine theories and assurances. On board of *Le Travailleur* M. Milne-Edwards has explored the Mediterranean and adjacent waters at depths varying from one mile to three, and has found a new Fauna of inexhaustible wealth. The population of the seas at these depths has nothing in common with that found nearer the surface, separated from each other by limits that are carefully observed on both sides.

—This same Naturalist has given his attention to the substance called protoplasm, in which some distinguished men like Huxley and Hæckel fancied that they had discovered the raw material out of which Nature made the various species of living creatures; a kind of *tertium quid* between inanimate and animated matter, with spontaneous tendencies towards life, to which the name of *Bathybius* was given M. Milne-Edwards says he found this mysterious substance, and found it to be a conglomeration of mucous matter, forced from sponges and certain Zoophytes by shocks which they experience (*un amas de mucosités que les éponges at certains zoophytes laissent echapper de leurs tissus trop rudement froissés.* Thus the Baythibius, summoned like a spirit from the vasty deep to witness against creation, hides its diminished head in the caves of ocean.

—A good many think it very wrong that tunes which have been associated with worldly songs should be converted and wedded to sacred songs in the meetings of the Salvation Army. We agree with our correspondent in this issue who thinks that the state of the heart in those that sing is of more importance than the past history of the melodies. People may come together to sing the most solemnly sacred of words to airs of the most unexceptionable severity, and all the time be mocking God. Nobody can really sing the praises of God, who does not show in his walk and conversation that he is studying in all to do the will of God. The praise that is not accompanied by obedience is mocking. But the songs of the Salvationists, are not so much sung in praise of God as in the way of admonition and invitation to man; "teaching and admonishing one another in psalms and hymns and spiritual songs;" and they naturally choose the tunes that are most likely to be pleasing to their auditors. We have the advantage over many in that we have been so long strangers to the society where worldly songs are sung, that we do not recognize them as such when adopted by the Salvationists. James says, "If any one is merry, let him sing psalms," which shows that the psalms he was accustomed to hear sung were of a cheerful character.

—A correspondent who speaks in terms of warm approbation about the work of the Salvation Army in this country, is at a loss to understand how they can neglect the ordinances of Baptism and the Lord's Supper, so expressly set forth in the New Testament as obligatory. Without publishing his letter, we make a few remarks on the subject. We have been present when this objection was submitted to Major Tucker, and have heard him say in reply, that the character of their work and organization did not make it expedient that they should commit themselves to the administration of these ordinances. Their work was carried on mainly by converted men and women of the laity, and the women were just as prominently concerned with the carrying on of the work as the men were. It would give great offence to Christians of other bodies, if they assumed clerical functions, if, for instance, a woman were to take the lead in the observance of the Lord's Supper, or should baptize. They did not deny the binding obligation of these ordinances, but they confined themselves to the work for the doing of which the Lord had raised them up. They called upon the impenitent to submit to the Lord Jesus and be justified by faith, and when he was thoroughly converted, they sought to show him how to become an effective worker for Christ, leaving it to him to settle the matter of Baptism and the Lord's Sapper with the Lord Jesus himself, and if he felt the need of these ordinances to obtain them where he pleased. This, so far as we can remember, was the substance of what was said. We add a word of our own. We heartily sympathize with the work of the Salvation Army and have done so for a good while. We do not regard them as a new church raised up to take the place of other churches, but as a valuable auxiliary to the entire body of Christ's people, showing them how more effectively to carry on the work of evangelization, and stirring them up to a more fearless and determined aggressiveness. Their meetings are for the purpose of getting the unconverted awakened and brought to Christ, and not for the purpose of building up believers by exposition of the word of God. It is just possible that their mission to this heathen land may lead them to see eventually that some things which might safely be omitted from their teaching in England cannot be so well neglected here.

—In these days when, in a certain sense, we may say that the Department of Public Instruction in India is on its trial, it may be well to give attention to some of the utterances of that Department on the subject of Bacon's religious views. There has this year been published in Bombay by the Educational Department of Government a new edition of Bacon on the Advancement of Learning, edited expressly for Indian Students by Professor Selby of the Deccan College. On p. 11 we find a note in which the Editor "briefly considers what Bacon's attitude towards religion was." We extract as follows;

"Bacon, then, certainly believed in the existence of God, and in the Government of the world by divine Providence. These he regarded as truths established by natural religion. Natural religion then according to Bacon falls within and is demonstrated by philosophy. Bacon's attitude towards *theology* or dogmatic religion, as opposed to natural religion, may be summed up in the one word *indifference*.

"Theology, Bacon says, does not come within the sphere of philosophy. Theology rests simply on faith; its dogmas are not to be tested or criticized by reason, nor to be rejected if they are repugnant to reason. (See lib. ii. xxv. 1.) If Bacon had been asked why he believed in the Christian theology, he would have replied 'because it is contained in the Bible.' He did not ask whether the Bible was worthy of credit, nor did he care to co-ordinate his theological with his other beliefs. * * * * * * Theological discussions, he says, are for the most part frivolous and unfruitful. Unity as to the essentials is all that is necessary. * * * * * * * * He accepted the doctrines of Christianity. But his was rather a belief of the lips than of the heart; and he was always more interested in the moral than in the doctrinal side of Christianity. * * * * Had Bacon lived later when the abstract difficulty of reconciling faith with reason was more completely realized, he might have been a skeptic. A historical criticism of the sacred books of the Christians was not taken up until after his time. The skepticism which is latent in the Baconian seperation of theology and science, was developed by his successors."

There are many earnest Christians who believe with Bacon that theological discussions are for the most part frivolous and unfruitful; but Professor Selby tries to make it appear that such a sentence from Bacon signifies disparagement of revealed religion. This professor who comes forward as an interpreter or exponent of Bacon for Indian students, admits that Bacon accepted the doctrines of Christianity, but has the temerity to say that this was a belief of the lips rather than of the heart. In this way it would be possible to render invalid the testimony of a good many others, if the reader will only admit that Professor Selby is gifted with the power of reading the thoughts and intents of the heart. We wish that Lord Bacon had been a better Christian than he was; *if he had been, he would not have* brought a stigma on his last days by a breach of the laws of the land and of common morality. But when this Professor endeavours to persuade Indian students that Lord Bacon's recognition of the truth of the Scriptures is hypocritical, or that if he had lived a little later he would have been a skeptic, it appears to us that he shows his unfitness to be an expounder of history.

—T. C. M. in the *Indian Christian Herald* says:

The unity among Christians in the early days of Christianity was one of the causes of the rapid progress of Christianity, as has been attested to by the Author of the history of the decline and fall of the Roman Empire. Mr. Gibbon has been called an infidel, but he was not an infidel as his Memoirs would show. He has treated the matter of the success of Christianity as a matter of fact, and his accusers did not understand that he treated the matter historically and not theologically. If you wish to know what irony is history in connection with Gibbon, I would refer you to the Bibliotheca Sacra, in which the writer has proved satisfactorliy that he was a Christian.

It was through reading Gibbon's account of the spread of Christianity that the writer of this, at the age of 17, was led to renounce his belief in Christianity, continuing in this unbelief for eleven years. It is wonderful what metamorphoses modern criticism accomplishes. T. C. M. pleads for a closer union of the Bengali Churches, but does not seem to think such union practicable till they all submit to the Church of England. The *I. C. Herald* has some remarks upon the notion of "a visible church" which we place in our miscellany.

—The *Liberal*;

ASHTA SOCIETY
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on 28 February, 2020

"A BILL is to be introduced in America, providing that murderers shall be rendered insensible by means of anæsthetics before being hanged. We hope it will pass."

If only a bill could be passed to induce the murderers to avail themselves of anæsthetics in perpetrating their murders. Are there not murderers enough that we must offer them a premium of this sort?

—WITH reference to what we said about Prof. Max Muller's eulogium of the Hindoos in the matter of truthfulness, the *Liberal* says that the reason why the Hindoos have not embraced the Gospel offered them by missionaries, is that the missionaries have not presented the whole truth. How could they until Baboo Chunder Sen had discovered it?

—THE comet has almost faded out of sight, though still discernible by the naked eye. It now rises about 11 o'clock in the evening. Nothing more remarkable than this comet has been seen in the skies this century, except the meteoric shower of 1832, fifty years ago last month. Some men of science are of opinion that this comet will soon return and be then swallowed up in the sun. We are quite ready to believe it—when it takes place.

—AN anonymous correspondent is anxious to hear a sermon on the words, "Ye blind guides which strain at (*out* it should be) a gnat and swallow a camel." It is not often one has the opportunity of addressing a company of blind guides, leaders who need guidance themselves, except through the columns of a religious paper, and we don't know how many such read the *Bombay Guardian*. We have often had occasion to point out cases in which religious teachers urgently insist on points which the Bible says little about, and neglect to draw attention to matters which the Bible treats as of high importance. The fidelity of a preacher consists very much in his holding fast the Bible conceptions of what is important and unimportant, what may be tolerated and what not. But the conceptions of many are largely determined by what they have been accustomed to in the church from early years.

—A NATIVE constable in Poona killed another constable with his club, for the reason that he believed that this other had got him removed from caste. Yet they were both Mangs. Mangs are below Mahars and Mahars are regarded as outside of the proper caste system. This shows how the caste idea has penetrated every part of the Hindoo community. We need not say that Mangs and Brahmins are all one in our eyes, except that the latter are guilty of greater usurpation.

—YEARS ago there was a Hospital for suffering animals in Paris. People whose pets were out of sorts could send them there and have them treated, for a consideration. Bombay proposes to have an institution for the treatment of diseased animals. It is the custom among the English here to shoot their horses when they judge them to be incurable, a practice against which the Hindoo mind revolts. A contemporary suggests that the 430 lepers in Bombay might take precedence of the animals in being provided with a Hospital. In this connection we may mention that the attention of missionaries in Egypt having been drawn four or five years age to notices in the *Bombay Guardian* of Dr. Bhau Daji's medicine for lepers, and having ordered some and found it very effectual, have continued to obtain it year by year up to the present time, and continued to report very favourably of its efficacy.

—THE Rev. Wm. Taylor was to sail with a company of new recruits for South America, November 30th.

—A FRIEND at Lucknow favours us with the following:

"On Tuesday Evening the 5th inst, the Rev. Dr. Reid of New York favored us with a very able lecture on "THE WONDERFUL BOOK." The lecture was delivered in the Kaiser Bagh Baradari and was highly appreciated by the audience, comprising both European and Hindustani friends. For an hour and a half the eloquent lecturer held the attention of all, and at the close one wondered at the swift flight of time. All were helped by the lecture and we trust our non-Christian friends present may be led to a more careful examination of the Wonderful Book, the Word of God.

"At the close, Babu Ram Chandra Bose proposed a vote of thanks to the lecturer which was unanimously carried.

"We hope Dr. Reid may commit his words to paper and make over his MS. to some India publishing house. The lecture would have a wide circulation in India and would certainly do great good. We would gladly have such literary treats more frequently were it possible.

NOTICES OF BOOKS AND REPORTS.

"Report of the Christmas Letter Mission, formerly known as the Hospital Pillow and Letter Mission." This work has reached its 11th year. Last Christmas the distribution of Letters and Cards to hospital patients, in Great Britain alone, was estimated at 260,000. We make an extract or two to show that God blesses this agency.

"A fortnight after the Letters were received, my mother visited the Infirmary, and was told by a young servant girl that she was in at Christmas. She went on to say that when she woke she found a Letter on her pillow—'such a nice Letter, and a pin-cushion and Christmas Card.' And as they woke, she saw each patient find a Letter, 'and they *were* pleased! It was fun to see them!' In the next bed was a dying woman, who greatly liked her Letter; and when, some days after, she was very near death, she said to this girl, 'You've been very kind to me, and I should like to leave you something, but I have only my Christmas Letter; when I'm gone, you must have my Card.' And the girl added, I shall always keep it. *She* read it so often, and thought so much of it. It was, 'God so loved the world, that WHOSOEVER believeth in *Him* should NOT PERISH, but have everlasting *life*.'"

Mrs. May of Calcutta writes:

"A Letter 'has a charm in this far off country, unkown to persons at home. It comes like a tangible sunbeam to those whom distance deprives of every relative or old friend; with all our efforts to be friendly, we are only strangers after all. When I said 'Here is a letter sent all the way from England to you' a new joy filled the heart of each recipient; this was the rule, but of course this, like all others, had exceptions. One man at the Medical College received his epistle in surly silence, and deliberately folded it to light his pipe with (his only reason for receiving the letter was that he might thus utilize it) but as he was so engaged the words 'God cares for you' caught his eyes and, more—spoke to his heart. He had no rest, this poor backslider, for he had forsaken the Heavenly Friend, and was now 'afar off.' To use his own words—'I thought nobody cared for me, and that I had no friend. I became very uneasy—blessed uneasiness—and determined when I left the Hospital to attend the meetings at the Coffee Rooms to which you invited me. There I found Jesus and I am so happy. I had no friends or situation when that Christmas letter reached me. Now I have both; I have just obtained a situation as engineer in a steamer, and I am leaving for Rangoon to-morrow. I owe all to those precious words "God cares for you," and I have preserved them to frame and hang up right before me.

"Popular Economics. THRIFT. By S. Satthianadhan, B. A., LL. B.—Madras. 24 pp. The writer of this is, if we mistake not, the son of the Rev. Mr. Satthianadhan of the C. M. S. Madras, and passed through Bombay some months ago on his way from England. He points out in this little pamphlet on an important subject, the connection between *thrift* and *thriving*, economy and gain.

Thrift does not consist as has already been remarked, in mere saving, it is not in any way connected with greed or selfishness; it being in fact the very opposite of these disgusting dispositions. It means economy for the purpose of securing independence. "Thrift requires that money should be used and not abused—that it should be honestly earned and economically employed."

"Know when to spend and when to spare
And when to buy, and thou shalt ne'er be bare.'

Neither is frugality inconsistent with philanthrophy; we always see one who is not avaricious but frugal exercising on proper occasions, acts both of charity and generosity.

The evils of prodigality have always been declaimed against, but notwithstanding all that has been said, we still detect prodigality even in the best governed States and the best regulated families. In fact, prodigality takes such subtle forms that it is difficult to draw a hard and fast line between expenditure that is productive and that which is unproductive. Economical science alone can detect the difference; and here again we see the utility of a science. All prodigality arises from not understanding clearly that great economical first principle, "demand for commodities is not demand for labour." People often think that they do good to society by spending and not by saving. The above economical principle is the first which startles a reader of political economy, because it so very antagonistic to common opinion. Much has been written by eminent men like Adam Smith, Ricardo, and Mill, and as the point is so closely connected with the subject before us, we shall do well to dwell on it at greater length. Unfortunately, the man who spends holds a higher place in the moral world than one who does not spend. The one is called a benefactor to society, the other an enemy to it. The one is said to be liberal-minded and the other selfish. How frequently do we hear such remarks: "To hoard is to draw the veins of the people," "Prodigals enrich the State," "It is the superfluity of the rich which makes bread for the poor." These vulgar maxims couched as they are in such telling terms, exhibit thrift and prodigality in a false light, taking account as they do of those immediate consequences which are seen, and not of the results which are not seen.

The principle of co-operation is treated of, at considerable length. The book is a suggestive one. The writer has evidently given a good deal of attention to the subject, though he has not thought it advisable to bring forward the testimony of the Bible to it. He proposes to follow up the essay with a number of others on cognats subjects of national interest.

Mr. Satthianadhan also proposes to begin next month the publication of a periodical to be called "The Madras Monthly. Magazine" to treat specially of Indian subjects.

ASIATIC SOCIETY MUMBAI

We have received the Roll Text Almanac for 1883, issued with *Word and Work*. We are glad to have this hanging over our table, and acknowledge that we are often indebted to it for texts of sermons.

"The Glories of Singhast." Mar. 26 pp. Tract and Book Society. A reprint of a useful tract by the Rev. W. S. Price, C. M. S.

"Life of Jesus Christ." Marathi. Compiled from various sources by the Rev. Baba Padamanji. Part VII. This brings the narrative down to the last week but one of the ministry of Christ.

Catalogue of the Memorial School, Cawnpore. This school appears to be in a prosperous condition. The scholars number 85, mostly from various stations in N. India. The Rev. Mr. Neeld is Principal. This school is under the care of the N. & S. India Conference.

Pooshpwatikadnyan. By Ankoosh Ramchunder Gadekar. This is a little treatise in Marathi on the cultivation of, flowers embodying information that will doubtless be useful to amateur gardeners and botanists.

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SATURDAY, DECEMBER 16, 1882.

FRIENDLY WORDS TO EDUCATED NATIVES. VIII.

(Concluded.)

This miracle of which we have spoken was not merely a display of divine power, and was not merely a vindication of Jesus of Nazareth as one sent of God, but it established a very important truth, important to all men, viz. that Jesus is authorised to absolve men from their sins, and that it is faith in him that obtains this forgiveness. As it is only One against whom sin has been committed that has power to forgive sin, it follows that the fulness of the Godhead dwelt in Christ. It is a fact that pastors of Christian churches preach about as often from the miracles of Christ as from his parables, not because they furnish evidence of Christ's power, but because they set forth great spiritual truths. The healing of the leper is dwelt upon as an evidence that Christ is able to cleanse us from the more fatal leprosy of sin. There are not many portions of Scripture more frequently dwelt upon than the 11th ch. of John, where we have the account of the resurrection of Lazarus. Lazarus and his sisters, Mary and Martha, were friends of Jesus, living at Bethany, near Jerusalem, and visited by him whenever in the course of his ministry he went to Jerusalem. The time was drawing near when his ministry should terminate. The Jews of Jerusalem, that is, the leading men in the religious world, were very bitter against Christ, and had made a law that if any body confessed him as the Christ he shoulded be excluded from the synagogue, i. e. should be religiously ostracised.

Jesus was at some distance from Jerusalem when Lazarus was siezed with an alarming illness, and the sisters made haste to despatch a messenger to Jesus with the simple but expressive message, 'He whom thou lovest is sick.' They confidently expected that he would hasten to the bedside of their brother and restore him to health. Instead of that Jesus remained where he was and Lazarus had actually died, when he informed his disciples of the fact and started with them for Bethany. He reached the place four days after his death. Martha heard that he was in the outskirts of the village, when she went out to meet him and falling at his feet, exclaimed with pathos, If thou hadst been here, my brother had not died.' This was the thought that possessed her mind and that of her sister. The terrible thing was not that Lazarus had died, but that Jesus had not come to recover him. To lose their brother was grief enough; added to this was the lamentable fact that Jesus had neglected to save him when he had the power. Afterwards the other sister came, uttering the same heart-piercing complaint. Jesus said to them, "I am the resurrection and the life; he that believeth on me shall never die, and though he were dead yet shall he live." Jesus wept with them, and groaned in spirit, as he thought of the cruel conflict through which they had been passing. He then went with them to the grave, and in the presence of many who had come from Jerusalem to mourn with the bereaved family, he ordered the stone to be taken away and cried with a loud voice, "Lazarus, come forth." Their brother was restored to them alive. Jesus had previously told his disciples why he delayed coming, viz. *that they might believe.* He wished to prepare them for his own death, soon to take place, and if possible, arm them against the despondency with which they would be threatened, during his stay in the grave, by this wonderful precedent of one rising from the dead after having been dead some days. The tokens of wonderful sympathy indicated in this narrative, and the overruling of the sad event for the bringing in of an unknown blessedness, have sustained, soothed and cheered myriads of drooping hearts in the time of great bereavement. What an unspeakable benediction is there in a record which comforts the afflicted and takes the sting of death away! The words "I am the resurrection and the life" show us that Christ has the keys of death and hades, and enable the dying believer to meet death without the least shrinking. Thus we see that the miracles of Christ are all fitted to set forth spiritual truths, and give men victory over the trials and temptations of life. The character of Christ, the character of God, is very strikingly exhibited in the miracles of Christ. On one occasion John the Baptist, in prison for his fidelity, and somewhat surprised at the course followed by Christ, so different from what he had anticipated, sent two of his disciples to Jesus to ask him if he was indeed the Christ or if they should still wait for that promised Saviour. Jesus then opend the eyes of the blind, and wrought other similar miracles of healing and then told the disciples to go and tell John what they had seen and especially that the Gospel was preached to the poor. These were the very signs of the Christ of which the prophets had spoken, for instance, Isaiah, who lived seven centuries before Jesus was born. (Ch. xxxv.) It is impossible to separate the supernatural from the life of Christ. The life is beautifully woven in one piece, without seam, and it can not be severed without destroying it. And the whole life points to the resurrection of the crucified man of Galilee, nor can the resurrection of Jesus from the dead be taken out of the history, any more successfully than the keystone can be taken out of an arch. (See the little book published by the Tract and Book Society, entitled, "Is Christianity of God? Did Christ rise again?")

REMINISCENCES, CC.

Extracts from diary kept in Bombay in 1849.

January 21st. Venn's *Duty of Man*: "Obsequiousness to the opinions of men—what a return is this for the inestimable gift of the truth! Was it for this God gave you the knowledge of the truth, to which others are strangers, only that you might show him the greater indignity by preferring to his favour your reputation? Was the light of life kindled within you that you should conceal it choosing to appear dark in your understanding rather than bear the censure and ridicule of those you well know are enemies to the light, only because their deeds are evil. Both gratitude and justice require us not to be ashamed of being counted righteous overmuch, by those who have no more than the form of godliness."

Dr. Anderson, in a letter to the Mission, says: "I have no expectation that the Christian community will ever appreciate their duty in the use of money, unless they are incited to it by the strongest examples of personal self-denial in respect to that very thing in the great body of their brethren labouring among the heathen."

Matt 5 13. "But if the salt have lost his savour, wherewith shall it be salted." Christians are called the salt of the earth, because they are the embodied living expression of the will of God, they represent the law of God to man, they are God's standard of human rectitude set visibly up in the midst of men. The tendency of human nature is downward and all the influence of man on man is pernicious. Putting Christian influence out of the question there is more to be hoped for from solitude than from any thing human society can give. The only way to reorcate the conscience of mankind was to give an incarnation of the Son of God, which took place first in Christ, and afterward in Christianity. Everything under God depends on this. Let Christians once lose this quality of saltness, once lose the gospel type, and what is to become of the world? There are none in this world standing in the same relations *to them* that they stand in to the world, none from whom they can receive a new infusion of saltness. "Wherewith shall they be salted?" Those words are intended to give Christians a profound impression of the importance of preserving their spirituality, of the fearful consequences of a loss of it. The history of the Church has exemplified this. After the apostolic times, the church began to degenerate and having once begun could not stop. The times from the Reformation to the present have witnessed the tremendous efforts of the Spirit to stop this decadence, and unite the living words of Christ to living souls. The salt of the earth is the word of God in the consciences of Christians. In my own case, I have experience of the truth of the text. It seemed as though Omnipotence on Omnipotence were required for every step I have to take beyond the limits of the Church's actual standard.

Ps. 62-5 "My soul, wait thou only upon God for my expectation is from him." The word only is the emphatic word here. It is when

we cut ourselves adrift from every thing else, and put ourselves in a position where we must either sink, or be saved through God alone, that the salvation of God is revealed The tendency of the Church is to arm herself with every thing she can, and rely on God for what else may be necessary. And it is thought wrong and fanatical not to do so. But if we are truly jealous for the glory of God, we shall desire to see his power manifested in a way least liable to misinterpretation. God in great goodness has condescended in some measure to act according to the prayers of the church and the consequence is that all which He has done is ascribed by the world to natural causes. If our faith would let him, God would delight to put forth his power in Zion in such modes that all should recognize the presence of Something more than nature. My soul, wait *thou* only upon God. I want to get rid of every thing but Christ. I want to be rid of every thing that carnal men respect. The more they cast off respect, and speak out their contempt of me and my words, the more unreservedly they manifest their hatred to my work, so much the more let me rejoice, for it is a sign I am losing adventitious distinctions, and approaching a state of entire dependence on God. So Gideon drew nigh to victory, just according as he deminished his army. When he had nothing but a few pitchers, lamps and trumpets left and men to carry them, then he triumphed, and God was glorified. The Israelites could not vanquesh Goliath, because they were strong and valorous and armed from head to foot. When a stripling appeared with his sling, that is to say, with nothing but his God, then the giant was vanquished.

1 Sam 17 38 "And Saul armed David with his armor, and he put a helmet of brass upon his head, also he armed him with a coat of mail." This is much the way the church treats the converts, and the missionaries treat *the young missionary that comes among them.* They are sincere and mean well; but the helps and appliances they direct him to, are in fact his great cumbrances. They forget that the shield of faith, the sling and pebbles of faith are the true armor of God. David said to Goliath "all this assembly shall know that the Lord saveth not with sword and spear." For in this way there could be no manifestation of God. Afterwards when by the defencelessness of David, God had manifested himself, the entire host of the Israelites became at once filled with courage, and rose up and used their weapons to advantage. They were all as dead men in influence till the Lord's stripling had glorified God. And it may be when once the true missionary, formed of God after the gospel model, has made his appearance, then the entire body of Christ's servants will be filledwith new faith and energy, and will turn to good account the position in which the Lord has placed them.

Matt 6. 19 & 21. The substance is simply this, cut yourself loose from all resources but Christ. The reason is given in the 21st verse, namely that we may be thus bound more closely and intimately to Christ. As an infanct at the breast is attached to the mother by the tie of absolute necessity, so Christ would have us bound to him. He hates every thing that tends to weaken our sense of dependence on him. Therefore he would have his disciples live like the ravens, not knowing whence to-morrow's bread shall come, save that Christ shall give it. He would have them live by the faith of the son of God. It is love that urges him to make war upon our temporal possessions. For the same cause he hated the horses which the Jews brought up from Egypt.

January 30. It is five years to-day since E. M. died. How slowly has the seed then sown by Christ expanded. How immature and far from proper fruitfulness. A most ungenial soil received that seed. The tree has still to contend with choking thorns and briars.

Where am I know? In this resolution viz. that some what will, by the grace of God I will put myself in a position where all men shall see that I am the disinterested servant of Christ. By the help of God, I will honour the Gospel and conform myself to it with all strictness. I will forsake all that I have, and follow Christ. In the Daily Food is this text for the day. He that hath begun a good work in you will perform it until the day of Jesus Christ.

THE OUTPOURING OF THE SPIRIT—WHAT IT MEANS.

(*Communicated.*)

In these days when all ancient land-marks are being removed; when methods once approved, whether they be in warfare, in navigation, in education or in trade, become obsolete in less than a score of years; when by railroads and steam-ships ever increasing in velocity and by the telegraph all nations are brought in contact with one another; and when, by the pressure of population all the dark places of the earth are being opened to the day, it is incumbent on all thoughtful Christians to see to what all these things are rapidly leading, and, in view of them, what changes are necessary in carrying out the great work of the Church—the evangelization of the World.—

When, in a nation so wealthy as England and containing so many men well-born, and in independent positions, it is gravely proposed to pay £3 a week during the Session to members of parliament, it is obvious that in the selection of her governers she is descending to the very lowest strata, and that birth and wealth will not long prevail against supposed merit, of which merit the people of the lowest classes will be the judges. Mr. Gladstone can regard manhood-suffrage without apprehension; but the conclusions of the great majority of thoughtful men, including Froude, Carlyle and others, but bring out the truth of the Bible, which describes the times we are approaching as the climax of evil before the appearance of our Lord. That these changes will not bring on a millennium of peace the gigantic armies of Europe plainly prove. The attempts at assassination of rulers are becoming more frequent. In Germany divorces are allowed for every cause. In France men of position are giving their daughters in so-called marriage without any ceremony, civil or religious. Those, who are not already familiar with the passages, should read ii. Timothy chap. iii. 1—5, Matthew xxiv. 29 and 37. Luke xxi. 10 and 11, 25 and 26. Joel iii. 9 to 16; Ps. ii. 1—3, and Is. xiii. 9—13. The words "blood and fire and pillars of smoke" evidently describe a modern battle, and strangely enough they have furnished the motto of the Salvation Army. (Joel ii. 30.) Taking these things in conjunction with the casting off of the yoke of the Roman Catholic Church by the Latin nations; with the approaching downfall of Turkey, the bulwark of Mahommedanism after an existence of 1260 years; and with the awakened attention of all churches during this century to the last command of Christ, leading to Missions which have spread themselves over every country and island of the world and translated the Bible into hundreds of languages, is it unreasonable to say that these are the last days? If the grapes are ripening where is the wheat harvest? (Rev. xiv. 15 and 18) If these are the last days the prophet Joel (ii. 27—32) will furnish us with another grand proof. viz: a general outpouring of the Spirit. In all ages of the Church there have been revivals, but they have been partial and temporary. The grandest revival was at the reformation; but it lasted in its strength less than half a century, during which brief period the might of the Holy Spirit carried the Gospel all over Europe as far north as Iceland. Since then there have been showers of blessing, but not such an ontpouring as the prophet contemplates. Now, as all Churches have lately been deeply stirred and expectant of this blessing, I would ask, are they prepared for the following great innovations?—They would not stumble at the blessing being extended to all nations, but what about women prophesying? What if servants and handmaids (women servants) should declare that the Lord had in accordance with His promise (vide Acts II. 18.) given them a divine commission to preach? Now I ask every one to read this verse, Acts II. 18: (and in the revised version the meaning is brought out even more emphatically,) and see whether St. Peter intended to express anything less or different, and if not when they are going to find room in their churches for these new manifestations of the Spirit? It is evident that the outpouring of the Spirit is for a *great purpose* for a *special work in each person's case.* The verses plainly refer to a great evangelizing body of men and women of all ranks and ages. I think Psalm LXVIII. vs. 10–13, clearly refer to the same. On what grounds, then, can we object to the Salvation Army? Are they not carrying out all these conditions? Are they not absolutely unsectarian? To plant a Church in a new Station; to make converts; out of them to select and train native ministers at present would occupy a man's life-time. The admirable idea of an army and the regulations about officers; the abolition of all qualifications for officers but the essentials of a real call by Christ himself, and a real commission, The seal of the Holy Spirit,—give to the movement a rapidity of action and a power of increase beyond anything yet known. Their hymns and exhortations, being made and delivered to the people by men in each case chosen from themselves, must hit their mark; they can never be aimed too high or too low. If these be the last times, I ask when, if not now, will the Lord issue his last urgent command "Go out into the highways and hedges and *compel* them to come in, that my house may be filled"? What body has yet carried out this order so thoroughly and so rapidly? In the wildest anarchy of the French Revolution, which may be repeated elsewhere, the one orderly body was the army. The Salvation Army has, therefore, appropriated to itself, the one symbol of order in the midst of general disorder; the one organization that all can understand; the most popular in the present day. It has turned all the swords and spears of the age—women's rights—merit before birth—the newspaper and the telegraph, into sickeles with which to gather in the great harvest of God.

R. C.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir—I believe the praises of God can best be sung to the honour and glory of his name to his acceptance, with a pure heart, clean lips, and holy hands, no matter what the air may be to which the words are set: but, whether the music used be such as are known as 'sacred' or 'worldly', matters nothing short of blasphemy against the most High on the part of those who sing with impure hearts, lips, and hands. This view is in strict accord with God's words.

Yours ffly.
J. H. ROBERTS.

NOTICE.

Received for Grant Road Church Debt, Rs. 5 from Mrs. S.

"The longer I live," said George Macdonald in a recent address in London, "the more I am assured that the business of life is to understand the Lord Christ. Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ."

ASIA FILE

Epitome of News.

Saturday, December 9.

—*Times of India*: Mr. Grant Duff's head seems to have been turned by his short Indian experiences. He came out here under the pretence of being an ardent radical, full of liberal ideas, who had certainly failed as a politician at home, but whose radicalism was sufficiently robust to give him a claim to Mr. Gladstone's patronage. Since he reached India he has literally done nothing, and done it so badly, that he has become as unpopular in a few months as the worst of his predecessors ever contrived to become in the full term of five years. Under the Indian sun he has, moreover, developed, as only an exotic could do, into a bureaucrat of prodigious proportions. He assumes airs and graces such as Aurungzebe in all his glory never aspired to, and which would have been greeted with shrieks of laughter by his old electors, the honest fishermen of the Elgin Burghs. He has disgusted Madras society and has alienated all the leading officials.

Monday, December 11.

—Barrister.—Mr. A. Sheshadri, of the Inner Temple, was sworn in before Mr. Juztice Scott on Saturday as an advocate of the High Court. This is a son of the Rev. Narayan Sheshadri.

—*Times of India*: The same plan has been adopted with Araby's associates as with himself. They have all been condemned to death, without a hearing, and as a matter of form to save publicity, and on the understanding that the sentence would be commuted to exile. Ceylon has been selected as their place of exile, evidently under the idea that they will there be free from Mahomedan surroundings and the chance of Mahomedan intrigues. But considering the constant st am communication between Ceylon and the Suez Canal, it would have been difficult to have selected any English possession, where escape would be easier, or whence illicit correspondence could be more readily conducted.

—*Pioneer*: "The Railway Theatre, on Thursday night, was literally crammed with all classes of the community, who assembled to hear the members of the Salvation Army. Prior te their arrival at the Railway Theatre they formed a procession at the junction of South and Stanley Roads, and marched down South Road, singing and addressing the crowd that followed. At the Theatre addresses were given by Major Tucker, Mrs. Tucker, and Captain Bullard. Major Tucker also addressed the natives in Hindustani; and from his flow of words in that language it was evident that his long sojourn in England had not married his purely Oriental style and delivery. The male members of the Army were dressed in white pantaloons and a coat somewhat like the native *chupkan*. Each had a sash, the difference in colour denoting his standing in the Army. Mrs. Tucker was dressed in yellow costume, with a *chudder* of similar colour thrown over her head. The addresses were all good, and chiefly recounted the work done by the Army in Bombay; but auch slang expresions as 'fork out your money' and 'God bless the smackers' are hardly compatible with the calling and vocation of the speakers. Among the many who at the close of the service professed salvation was a respectable Hindoo gentleman. The Army held a service yesterday morning at the Baptist Chapel and in the evening at the Methodist Chapel, leaving for Delhi to-day."

Tuesday, December 12.

—An inquest was held yesterday at Byculla by Dr. Blaney on the body of a Jew named Awud Hasson. The deceased on the 7th instant, made an attack on his paramour and her child, inflicting severe wounds with a knife on the former and slightly injuring the latter. The man absconded after the occurrence and was not again heard of until his body was found on Sunday floating on the surface of a tank in the compound of the Jewish Synagogue at Byculla. The jury returned a verdict of suicide by drowning.

—*Times of India*: It is difficult to read the long Gazettes of honours conferred on the soldiers who took part in the Egyptian campaign without thinking that the whole thing has been overdone. The rejoicings and congratulations, the banquets and speeches, have been prolonged *ad nauseam*. Military men are beginning to ask whether England has never fought before, and surely the flower of the English army, the Guards, Life-guards and Blues, were never expected to run away from the Egyptian Fellaheen, and yet the whole country seems to have gone mad simply because they did not. The *Gazette*, as our London correspondent says, could not have been longer had England conquered France, Germany or Russia, and probably, as he adds, the triumph like the war is only another trump card in the Liberal Government.

—Same: We hear on good authority that the Opium Question is now being carefully considered by the India Council, and that a majority of the members are in fovour of assimilating the Calcutta system to the Bombay system with the view of indirectly disconecting the Goverment of India with the traffic.

—In the same this account of the wreck of the Str. Malwa, after leaving the Canal at suez, is givien:

Several vessels were then apparently at anchor waiting to enter the Canal, and the Malwa, making for the dock, took a line to pass between these and the breakwater. She had just put her Canal pilot on board a small tug, when it was seen that a large black steamer was coming down upon her on the port side, and so near, that a collision was inevitable. Our course was altered, and the other steamer, which proved to be the Clan Forbes, was backed, but too late, for the Clan came c ashing into the Malwa abreast of the funnel, tearing away twenty feet of her gunwale, smashing several of her plates under water, and finally scraping along her side, shaving off six ports and the accommodation ladder. Fortunately she struck between the boilers, and there was no escape of steam, and as no one was crushed or hurt by falling spars, the passengers did not at once realise that the danger had not passed when the steamers separated. Very soon, however, it became apparent that the Malwa was sinking, and in answer to a summons from Lord Charles Beresford, who chanced to be on board the Malwa, the boats of H. M. S. Carrysfort came alongside and took the ladies and children to a safe distence from the vessel. Meantime Captian Atkinson had decided to beach the Malwa, and in less than a quarter of an hour from the time of her being struck she was placed on the mud close to the entrance to the Suez dock.

—Same; London: The Indian representatives sent over here are being fêted after a fashion in London just now; but I hardly think the right fashion. They are being taken every night to some theatre, notably those theatres which, if not disreputable, are certainly not those which are frequented by the most aristocratic or intellectual section of the community, such as the Alhambra, the Gaiety, the Opera Comique, with Miss Lila Clay and her seventy lovely and charming young ladies. Any one who has been in India and who has any knowledge of the native's idea of women will readily form a tolerably accurate concep- of what a respectable Moslem would think of an ordinary "legpiece" at the Gaiety of London or Chalet of Paris. The object, and the only object, of bringing these officers and men to England was that they might take back to India some idea of England's power and greatness.—London and the sights of London they should certainly have been shown; but there are certain sights of London which it would have been judicious not to show them.

—The new railway between Novara and Pino, connecting Genoa with the St. Gothard line, has been formally opened.

—There are 4,684 candidates registered for the Matriculation Examination of the Madras University, of whom 12 are young ladies; for the other examinations, the numbers are—F. A. 797, B. A 227, M. A. 7, B. L. 68, B. C. E. 2.

—The Rev. L. J. Frohmeyer, of the Basel Evangelical Mission at Calicut, has completed a Malayalim work, which is to be entitled *Prakitasastram* or a Treatise on Physics. The work will contain about 100 illustrations, and is being printed at the Basel Mission Press, Bangalore.

—The Rev. J.C. Salfez and the Rev. J. Woodward have sailed from England for Zanzibar to reinforce the sadly diminished staff of the Central African Mission. Mr. Salfez is by birth a Galla, who was rescued by Commander Hastings, R. N., from a slave dhow when he was quite young, and he has been educated at St. Mark's, Windsor, and the Missionary College, Dorchester.

—*Bombay Gazette*: Our view is that the Rs. 15,000 per annum which the Government now appropriates without the authority of the Corporation towards the expense of working the C. D. Act, shall be allocated to purposes of general medical relief as soon as it is restored to the Municipality, to whom it belongs. The misappropriation of that sum, persevered in notwithstanding the reiterated protests of Corporation, is a public scandal. The only satisfaction is that under no circumstances can it be continued much longer because the attempt to apply the C. D. Act to the unwilling city has proved as great a failure as was predicted. As usual wherever similar legislation has been applied to the population of a great city like Bombay, the experts charged with working the Act come forward and declare that it is useless to go on without increased powers and an extension of the area to which the ill-judged repressive measures apply. That is the burden of the song everywhere, and no matter what powers might be accorded, the cry would be still for more. Few administrators have the moral courage to admit their failure in so many words.

—In seven years the excise receipts from the sale of rum in the Punjaub have increased from Rs. 6,680 to Rs. 85,760.

—The North India Conference of the M. E. Church will meet at Lucknow on Thursday the 11th proximo. Bishop Foster will preside, and Dr. Reid will also be present.

—There have been 40 baptisms in connection with the Baptist Mission Church, Delhi.

—*Indian Witness*: We have long believed that most of the Christian literature of North India will have to be re-written when the mass of the people begin to crowd into the Church, The current style is hopelessly above the comprehension of nine tenths of the people. We believe the time has come for some resolute reformer who is not ashamed to sacrifice his literary reputation to take the matter in hand and begin to issue tracts and newspapers in a language which every reader can understand.

Wednesday, December 13.

—The railway which is to link Rajpootana with the Punjab, and thereby afford an outlet to the sea for some of the finest grain-growing districts in India, has at last, the *Pioneer* says, been sanctioned for its entire length, Mr. R. S. Mallet, C. E., being the Engineer-in-Chief. Commencing at Rewari, a station 51 miles from Delhi, on the Rajpootana-Malwa line, it will run *viâ* Bhiwani, Hansi, Hissar, Sirsa, Batinda, and Faridkot, to Ferozpore, with a branch from Faridkot to Fazilka on the left bank of the Sutlej.

—*Record*: A death is announced which carries the mind back to a troublous epoch—one of the gloomiest, most perilous, and trying in our history—that of the India Mutiny. Kavanagh of Lucknow, Knight of the Victoria Cross, has passed away, and was buried on Monday in the shadow of the Rock of Gibraltar, with military honours.

Mr. Thurlow Weed died in New York on Wednesday morning. For the past sixty years he has been associated with American journalism. In 1826 he was elected to the State Legislature, and by his energy acquired so much political power that he is credited with having secured the election of Presidents Harrison and Taylor.

—*Subodh Patrika*: Mr. V. L. Kiritikar writes to say that Saccharine Diabetes has been hitherto considered as a fatal disease and the patient is subjected to a rigid dietary, &c. to no effect, but that the "Scientific American" of the 7th October last, No. 15, startles the world by announcing that the disease is susceptible of cure. One Dr. Félizets treats the disease by perseveringly administering to the sufferer Bromide of Potassium for a definite period, as he relies on the sedative influence of the drug on the system for the ultimate cure of the disease.

Thursday, December 14.

—The Bombay Club propose erecting a five-lakh edifice for their own accommodation, on the plot of ground opposite the Church Gate St. station of the B. B. & C. I. Railway.

—*Bombay Gazette*: An official paper issued yesterday evening contains returns recently prepared by order of Government, showing that there are 9,483 persons suffering from black or true leprosy in this Presidency, exclusive of Bombay City and the district of Ratnagherry. This loathsome disease prevails to a slight extent only in Sind and Kanara; it is more prevalent in Guzerat and the Southern Mahratta Country, and is common in the Deccan and the coast districts of Thana and Colaba. Khandesh is the worst off in this respect, there being in that district no less than 2,186 lepers.

—The *Guzerat Mitra*, published at Surat, is responsible for the following curious item of intelligence:—A young daughter of the Thakore of Morvee having died the other day, the Thakore compelled all the Bhyats, grassias, mehtas, merchants, and even dheds of the town to observe mourning by shaving off their moustaches. Several merchants were forced by the Durbar sepoys to submit to this sacrifice. Every one was obliged to put on a white turban. The female population were directed to wear mourning. It was also decreed that nobody should have more than one lamp. No *tazias* were permitted to be erected in connection with the Mohurrum, and one or two that were attempted to be set up in spite of the prohibitive order were destroyed by direction of the Durbar, and their owners punished. The performance of marriage ceremonies was prohibited also. It is said that several female members of the Thakore's household are charged with using witchcraft to bring about the death of the little girl.

—*Times of India*: This is a month of great fires. The fire at the Alhambra was followed by the fire in Wood-street, and we now learn that the town of Kingston in Jamaica has been "partly destroyed by fire." The loss is estimated at six millions sterling, and as the town is a small one, and the buildings of the meanest possible description, such a loss probably means that the chief part of Kingston has fallen before the flames.

—The mortality from cholera is still very high in Calcutta. No less than 74 deaths from this disease were registered during the week ending the 2nd inst.

Friday, December 15.

—Mr. Peile succeeds Mr. Ashburner as member of council.

—Some changes in Sessions Judgeships are announced. Mr. E. Cordeaux goes as Judge and Sessions Judge to Thana; Mr. J. W. Walker as Senior Assistant Judge to Kaladgi; Mr. E. Hosking as Second Grade Senior Assistant Judge to Broach; Mr. S. Kammick as Assistant Judge to Thana. Mr. Druitt acts as Senior Judge of Kaladgi.

—Deaths last week, 416.

—*Times of India*: In July last, seven police officers were arraigned before the Sessions Judge of Khandeish on a charge of extorting information from a prisoner by unlawful means. A murder had been committed, and eight persons were arrested on suspicion. These were detained for for about ten days by the police without the sanction of a Magistrate, and were carried about the taluka from village to village for twelve days by one of the police officers so as to induce them to confess or give him information. One of the prisoners named Devchund could stand it no longer, said he would give up the property stolen from the murdered man, and was marched off to his own field. There he made a bolt for it, jumped into the well, and was, of course, drowned. The Sessions Judge considered the suggestion made by prosecution very probable, that Devchund had been illtreated by the police, that in consequence of such ill-treatment he had promised to produce the property from the field, and that, when it came to the point and he could not produce the property, fearing further torture he, in desperation, jumped into the well. Although there was no evidence of the actual amount of force or torture used to make Devchund confess, it must have been considerable, for during the five days previous to his committing suicide he was unable to walk properly. All the accused members of the police concerned in this case were found guilty, sentenced to various punishments, and afterwards appealed. The Appellate Court has just given a descision in the case, and although one of the accused was discharged, and the sentences in the case of the other six somewhat modified, the Court of Appeal has sustained the conclusion of the Khandeish Judge that extortion had been practised.

Selections.

MY SPAN OF HOBBIES.

BY DANIEL STEELE, D. D.

A hobby is a favorite theme of discourse. Most people have a hobby, but dislike to be called hobby-riders. I have a span; am not ashamed of either of them, Sometimes I ride them alternately, and sometimes both at once, circus-like. The latter fashion I like the best. Ask my congregation the names of my span, and they will say, "The whole heart for Christ," and "The whole world for Jesus," or Evangelical Perfection and Universal Evangelization. This is my team. If any one has a better, let him trot them out. Mine are not Shetland ponies, but blooded steeds of the largest and noblest breed. Their pedigree is splendid. They can carry heavy loads and never tire. They were broken and trained by St. Paul, and they bore him in superb style several times through Asia Minor and Southern Europe, and once as far as the Eternal City. They never balked under the reins of their incessant rider. After he stepped into the celestial chariot and went up in triumph to his coronation, his team was separated, and both steeds fell into incompetent hands, and they had a sorry time toiling through that black forest called the dark ages. But they got out of the woods at last, and had the good fortune, or rather good Providence, to be brought together again by John Wesley. He had a wonderful eye for horses, and he saw that this was just the span to drive through his world-parish. They did him splendid service. The whole world stood aghast at the headlong driving of this English Jehu, and it is still marvelling at the majestic steps and matchless speed of these steeds. For Wesley left them to better riders than did Paul. Thomas Coke took the reins when they fell from Wesley's palsied hand, and away they dashed over England, Wales, Scotland, Ireland, the widespread Britsh Colonies, and the vast continent of North America. They bore him eighteen times across the Atlantic, he paying his own gate fees and hotel bills wherever he went. This veteran hero, at the age of seventy, bravely mounted for his last ride, and turned the heads of his horses toward distant India. While on the full gallop, his body dropped from the saddle into the Indian Ocean, but his soul went marching on, founding the world-wide Wesleyans mission. Since Coke dropped the bridle, the team has been kept going under a succession of riders, sometimes unfortunately separated and sometimes together. But of late this Pauline span has found a Pauline driver in the person of a tall Virginian, a very Apollo in form, named William Taylor. Under his whip and spur, such hobby-riding this generation has never before seen, nor has any other since the Apostle to the Gentiles "in the fulness of the blessing of Christ," was pushing on "into the regions beyond" Every continent and almost every island shows the marks of the hoofs of these horses of his in his more than sixty long sea-voyages. In the extent of travel of this world-girdling cosmopolitan evangelist, St. Paul is thrown quite into the shade. In comparison, he ran round in a peck measure. Steam makes all the difference, establishing an hourly ferry across the Atlantic and the Pacific.

Paul crept along the coast of the Mediterranean in crazy vessels, swimming out of several ship-wrecks. St. Paul and St. Taylor travel in different ways, but they ride the same hobbies. Read their writings, and you will see. Why, then, shoud I blush for my hobbies, when I find myself in so glorious a succession? Rather,

"Let evening blush to own her star."

To some people, holiness is so homely, that they are tempted to substitute a more showy and beautiful beast, called Culture. But this horse is altogether too delicately reared and too tender-footed to be a good match for the sturdy and hardy Missionary steed. He soon tires in hard service and, inclines to lie down in the shade, and is utterly averse to cutting his own fodder. but feeds only at a crib.

What a stir there is, just now, among the vicious and unchurched masses of England; thieves are becoming honest, harlots chaste, drunkards sober, and drunkard-makers enraged because of the loss of customers. What has happened? A band of Christ's soldiers mounted on these very steeds are charging in full force upon this fortress of Satan, hitherto deemed utterly inexpugnable. Satan's cohorts are retreating, and this stronghold is falling into the hands of the Salvation Army. Not content with the conquest of England, they are sending their conquering legions to all parts of the world. While I am writing, Major Tucker, a converted East India judge, is landing with a detachment of Salvation soldiers at Bombay, to take the teeming millions of India for Christ. They are hobbyists, every one. This makes them invincible. Their "War Cry" resounds in my library every week, and is an inspiration to undivided and undying devotion to King Jesus, the captain of my salvation. Mrs. Booth, the general's wife—the Joan of Arc of this holy war, always rides the hobby of full salvation. She is armed from head to foot with the old-fashioned Wesleyan armor of Christian perfection. Hence her attacks upon a slumbering Church and a sinning world are irresistible.

D. L. Moody rides the same horse, but calls it by a different name—"Anointing of the Spirit for service." He widely proclaims that this is the secret of his power.

This is a brief description of my two hobbies. I firmly believe that they were mated by their Creator, and predestinated to keep pace together in all successful work. I wish that all our preachers would mount them, and see how pleasant is their gait. Some hobbies make their riders grow thin and narrow-chested. This is because the hobby itself is so diminutive. But mine are so broadbacked and majestic, that they develop their riders into giants. Such riding is good for the spiritual health. It has been said that "there is nothing so good for the inside of a man as the outside of a horse." This is just as true of a man's spiritual inwards, if he strides the steeds I recommend. Mount them, and see.—(*Adv. of Holiness.*)

PROTESTANTS IN THE ARMY.

We are told by the Cairo correspondent of the *Daily News* that there were loyal Christian men in the army who were grieved by the countenance given to a Mohammedan superstition in the recent procession. "The senior chaplain of the Scottish Church protested against the parade of the troops at the ceremony in connection with the Prophet's Carpet in a brief memorial, to which the senior Anglican chaplain and his Roman Catholic brother affixed their names. The protest was sent to Sir Garnet Wolseley, whose reply is a gem in its way. He acknowledges their reverences' zeal 'for the spiritual welfare,' of Her Majesty's forces, but 'reserves to himself the right of arranging such worldly matters as regimental musters in the manner which appears to him best."

If this statement be correct, it reflects no credit on Sir Garnet's wisdom. We have already spoken our mind on the sin and folly of simulating reverence for that which every intelligent Mussulman knows our soldiers could only despise, and it is not necessary to repeat our argument. But surely the chaplains were within the limits of their office when they claimed protection for men who were under orders to assist in an idolatrous act! When soldiers enlist they know that they must obey their officers; and a very grave responsibility rests consequently on those in command. In all details within the province of military rules subordinates must yield an unhesitating and even an unreasoning obedience. Not otherwise can discipline be maintained and the unity of an army preserved. In all matters, therefore, which are not strictly and urgently demanded by military necessity officers cannot be too scrupulous in avoiding the issue of orders which are certain to wound the conscience and pain the religious sensibilities of those who are sworn to obey.

Of course, if commanders are desirous to drive all Christians out of the army, then there in no occasion for any such forethought. It may be possible to find men who are willing to play any part, bacause all actions to them are equally indifferent. There are some who can worship as they are bid, because, believing nothing, they are ready to pretend belief in anything. These make excellent brigands or pirates, but we are by no means certain that they make the best soldiers. The British Army has hitherto numbered in its ranks many "devout men" like the Roman Centurion, whose alms and prayers came up as a memorial before God. We firmly ask, Is it wise or prudent to force these men into a false and perilous position? Let us make a supposition neither outrageous nor impossible. If a company declined presenting arms to the tapestry destined to adorn the mosque at Mecca, what would be the result? Sir Garnet could not overlook such a breach of military discipline, and, whether willing or not, he could not forbear inflicting signal punishment. We are sufficiently persuaded of the necessity for implicit obedience to admit the necessity for stern suppression of the least approach to insubordination. Now, in such a case, what would be the feeling evoked in the hearts of thoughtful men all over Her Majesty's dominions? Even the strictest martinet could not fail to condemn the rashness which compelled a General to punish his troops for their loyalty to conscience and to God. While, on the other hand, thousands who are more familiar with the Scriptures than with the Articles of War would give heartier honours to the offenders than even London gave the other day to the Guards, and would, at the same time, denounce the conduct of the Commander-in-Chief in language which we are not willing to use.—(*Word and Work.*)

MESSRS. MOODY AND SANKEY IN OXFORD.

The Rev. A. M. W. Christopher has sent us a long and interesting account of the visit of Messrs. Moody and Sankey to Oxford, from which we make the following extracts:—"Many of your readers have been united in earnest prayer for God's blessing on the eight days' Mission of our brothers, Moody and Sankey, in Oxford. I now ask them to unite in praise and thanksgiving for a most gracious answer to their prayers. The large Town-hall crowded with undergraduates on Friday night was a marvellous sight. The slight undergraduate opposition of Wednesday was never repeated. The men who opposed shook hands with Mr. Moody in the end, and promised to come on Thursday night to listen. They kept their promise, and sat in the front row and listened most attentively. After the meeting they privately thanked Mr. Moody for the manly way in which he had put his subject before them. That subject was, "They all with one accord began to make excuse." We have much reason to be thankful to God for the courage and decision with which the Rev. R. B. Girdlestone, the able and learned Principal of Wycliffe Hall, and the Rev. E. A. Knox. Tutor of Merton, stood by our American brothers. Mr. Girdlestone presided most usefully at the undergraduate meetings. When your readers are praying for Oxford, may they pray specially for Wycliffe Hall and Merton College! Of course the five Evangelical incumbents of Oxford have most thankfully taken part in the meetings, and are now full of praise. On Sunday night the great Corn Exchange was crowded with undergraduates. My evening Communion kept me away. The policeman at the door told me there were 1,400 present. There may have been 1,200. But the most wonderful meeting was on Monday night; the Corn Exchange filled with University men, deeply attentive. Mr. Moody had telegraphed to Southampton asking Canon Wilberforce to come over and help him. He did so, and addressed the twelve hundred undergraduates with great spiritual power, in the tone which intense love to Christ gives. Mr. Moody followed. Not a few undergraduates at the call of Mr. Moody went up into a gallery to pray and converse with him. I was told that on Sunday evening a hundred and fifty did this. I saw on Friday evening, in the Town-hall at the "after-meeting," two rows of undergraduates kneeling before the platform in prayer that Jesus would save them, or rather for faith to let Him save them; whilst on both sides large bodies of Christian undergraduates were earnestly praying for them. Undergraduates have been staggered when Mr. Moody has asked each one by himself the simple question, "Are you a Christian?"

Oxford city and University were never so stirred before. I have seen nothing like this in my twenty-three years in Oxford. Undergraduates are naturally asking the question, "Can the men who have opposed and despised and preached against this most useful, blessed work be right?" And again, "Is not this more like what undergraduates who are striving against sin want than the teaching which is opposed to it?"

One thing should be mentioned to the credit of the college authorities. They very kindly allowed large bills announcing Mr. Moody's meetings to be placed on the college notice boards. I never saw letters two inches high giving notice of an evangelistic address by a layman on college notice boards before. I have given your readers a small taste of the feast of truth and love we have had. Let them see what the prayer of faith obtains. Now let them pray again and continue in prayer for an outpouring of the Holy Ghost on Oxford and Cambridge in faith that God will carry on the work which He has begun. The work is far too good to be the work of Messrs. Moody and Sankey, though we love them as God's servants. It is God's work and we will praise Him. He is able now, in answer to prayer, to do in Oxford and Cambridge an exceeding abundant, glorious, soul-saving work above all that we can ask or think.—(*Record.*)

THE TUESDAY MEETING.

316 EAST 15TH STREET, NEW YORK.

Mrs. Palmer opened the meeting by reading the 743d hymn, beginning—

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine!"

After reading the fourth verse—

"Well, the delightful day will come,
When my dear Lord will bring me home,
And I shall see His face."

she said the Doctor has come so near the heavenly world that he seemed a little disappointed to come back; and soon after he began to rally, one of his first sayings was "Well, the delightful day *will* come!"—Their hearts rejoiced exceedingly in the consciousness that they were in the will of God, and had no choice about the matter; but the Lord saw best to leave him a little longer, and they praised Him for it. The Doctor had been very sick, but was so much better that he hoped to be at the meeting next week.

After singing the hymn, numerous requests were presented from Michigan, Illinois, Massachusetts, Nebraska, and several elsewhere. Rev. J. Scarlett, followed by Dr. Ward, led in prayer; after which the doxology was sung for the Lord's great mercy in sparing Dr. Palmer's life.

As Sister Palmer arose to read the lesson, she said: We will now listen to what the Lord has to say to us, for it always seems appropriate in meetings for testimony, that the Lord should have the first opportunity of being heard. Her heart had been going out that the Word might be made clearer than ever before. She had read these truths and they had been blessed to her a thousand times, but she expected to improve in capacity. We expect children to understand things more clearly as they grow older, and shall it not be so with the children of God? The lesson was then read from the third chapter of Ephesians, beginning at the 14th verse, where Paul prays unto the Father of our Lord Jesus Christ, "of whom the whole family in heaven and earth is named." We have the name, have we all the family likeness? In another place it says, "Put on the new man which after God is created in righteousness and true holiness." Have we the mark in our foreheads? Paul prays that we, who belong to the family, "may be strengthened with might by His Spirit in the inner man, not according to our prayers or desires but "*according to the riches of His glory.*" Can you tell how much the riches of His glory means? Her last testimony at Ocean Grove, after being detained from the meetings two weeks, was, that God had

given her a consciousness as never before of the blessedness of having Christ in us and being strengthend with all might in the inner man according to His riches in glory. Is not this grand? And yet there is more. *Christ* dwells in the heart. How? By faith. *We* have something to do with faith. Many emphasize faith as being the gift of God instead of the salvation which is through faith. (Ephes. 2: 8.) Faith is from God, as every good gift is from God—our eyes and hands and feet are gifts of God, but God expects us *to* use them. So faith is the gift of God. He has given us the power and expects us to exercise it. Some persons excuse themselves for having little faith; but the fault is their own, because they have not used the faith they have. Do not blame God, but blame yourselves for your little faith. Faith is a very important matter. What a wonderful thing it is that we may be filled with all the fulness of God! Paul in writing to the Romans, said, "I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ." Is that being filled with the fulness of God!—full of faith and love and every grace of the Spirit? He is able to do exceeding abundantly above all that we ask or think. Let us not be satisfied with merely giving God the glory with our lips; we are all ready to sing "Praise God," and it is right and well pleasing to Him—but let us praise God by accepting Him and showing that He *is able* to do *all* He says He will. O that all whose names are on the Church book were members of the family of God! Let us have a clear consciousness that Christ is in us. God is able and willing. The case of a young man just now came to her mind. He was a poor, unhappy sinner, and made use of the expression, "I wish I were dead—I have no peace, no friends, and I am sick." She answered, "James, you are a sinner, and *if the Bible is true, you will never* have peace till you become a Christian, for there is no peace to the wicked." "Please don't talk to me about religion," he said; "I am such a vacillating creature, I could not keep a resolution half an hour if I should make it." She said, "James, don't you think the Lord is able to strengthen you to keep a covenant to serve Him?" He did not dare to say God was not able. "Do you think He is willing?" "I dare not say He is not willing." She then said, "James, do you *want* to be a Christian?" He replied, emphatically, "There is nothing I desire more, if I thought I could." "What, then, is there to hinder?" she asked. "The Lord is able and willing, and there is nothing you desire more." James hesitated—did not know, when she said, "I know what hinders you—you do not covenant to serve God. If you will promise here and now, we will kneel and ask the Lord to strengthen you to keep the covenant." James rose to kneel, but she said, "James, I cannot ask God to strengthen you to keep a covenant that you have not made. Will you now say to God, 'If Thou wilt stregthen me, I will serve Thee forever?'" Very emphatically, he said, "I will," and fell on his knees. She asked the Lord to strengthen him. Soon James began, with much emotion to cry, "O God, is there forgiveness with Thee?"—repeating it again and again. He had struggled but a short time, when his exclamation was, "Glory, glory be to God, there is forgiveness with Thee!"—making the house ring with his praises. God is able to make all grace to abound toward us, and what need is there of being weak and sick and doubtful and fearful, with such an infinite Source to come to where we may be strengthened?

EMPTIED, THEN FILLED.

Rev. Geo. Hughes.—Tnere is one word in that prayer which the apostle offered under divine inspiration which is perfectly glorious, and that word is "*filled.*" This is our New Testament privilege, and the privilege of all believers, even young converts. It is our privilege not only to be filled with God, but with all the fulness of God—to that every faculty of our nature, physical, intellectual and spritual, shall be filled with God. There is a double privilege promised: one is to be *emptied,* the other is to be *filled.* It is glorious to be emptied of sin and self and everything that "opposes and exalts itself against God"—and then the coming of the glorious revelations of God in all the faculties, so as to lose ourselves in Infinite— God in us and we in God. God had been teaching him wonderful things of late, and the Bible never shone with such divine splendors as now. He was getting beyond the idea of merely having a blessing. He did not want to be living around the outskirts at all, but to know more of the mystery of being possessed by God himself. He never had such a consciousness as of late that his being was for God's glory, and he was seeking each succeeding day that with enlarged capacities he might be filled with the immeasurable, indescribable, eternal fulness of God. Let us personally say *we* will have our New Testament privilege, bought for us by the precious blood of the Son of God. If we were filled with God we might fling imposibilities to the winds, for "all things are possible to him that believeth" and is "strengthened with might by the Spirit." (*Guide to Holiness.*)

THE HIGHER EDUCATION AND THE EDUCATION OF THE MASSES IN INDIA.

We are glad to find that this important subject is gradually attracting some of that attention in England to which it is properly entitled. As we have already pointed out, it is a question which concerns all who are interested in the wellbeing of our great Indian Empire. It is far from begin purely a missionary question; indeed, it is very doubtful whether Missions will receive any appreciable advantage from the inquiry. But upon the broad principle that "it is not good that the soul should be without knowledge," and that in India millions of souls are without knowledge of any sort deserving the name; moreover, with the recollection that this ignorance is most dangerous both to India and to our Empire; the matter has many aspects, and deserves the consideration of all. It may be convenient to state once more what is the real question at issue. In 1854 England decreed that India should be educated. The means were to be, first, the establishment of universities on the principle of the London University. This has been effected, and upon the whole the system has worked well. Furthermore, colleges were to be maintained for a season to impart higher education, but with the distinct and recorded proviso that the State should at an early period withdraw from them, after inaugurating these intitutions. Finally the masses were to be educated by grants in aid, impartially distributed to schools of every denomination—Hindu, Mohammedan, and the various bodies of Christians. To this last purpose the bulk of the funds available for education was to be devoted. The allegation now is, and it seems impossible to deny its truth, that notwithstanding the distinct intentions of the English people and of the Indian Government, local authorities have intervened, and have diverted the bulk of the funds to the maintenance and extension of higher education in colleges from which (except it be insisted upon by the present commission) there is no intention of withdrawing within any specified period; while the grant-in-aid system intended for the benefit of the masses has been discouraged, kept out of sight, starved, and has become almost a nonentity, without benefit to the masses who are asking for education which they do not receive.

A powerful bureaucracy is interested in the maintenance of the present educational system, and is exerting itself to the uttermost to resist any serious attempt to carry out the principles of the educational Magna Charta of India, the Despatch of 1854. The evils, however, have become so manifest that inquiry could no longer be stifled; hence the present Commission. These evils have been greater in some provinces than in others, but have been serious in all. Very recently the Rev. James Johnston, the Secretary to the General Council of Education in India, has published a letter to his Highness the Maharajah of Travancore, who had taken up the controversy, in which we note certain points we deem it to be of consequence to place before our readers. Mr. Johnston proves that so far from general education having progressed in India, it has not kept pace with the increase of the population. "There were many millions" more of uneducated children in India in 1878 than in "1854." For several years previous to 1879 there had been no increase in the Imperial grant for education. Owing to the unsatisfactory state of Indian finance, orders were at that time sent forth to reduce expenditure in the education as well as in other departments. How was this carried out in Madras? Expenditure was at once reduced tothe extent of Rs. 40,000. But how? "By reducing grants to aided Institutions," which were giving a good education to the largest "number of youths at the least cost to the State." At Mr. Miller's College the cost of each pupil was Rs. 25, at the Government College it was Rs. 307. Mr. Miller's College was the first reduced. The next step was to increase the expenditure on Government Colleges. Rs. 40,000 were taken from aided Institutions, while there was a total increase of Rs. 55,327 on Government Colleges and High Schools. No wonder that, in a subsequent statement laid before the Indian office by the authorities in Madras, it was notified that "the savings "effected, aggregating about Rs. 40,000, have "been more than swallowed up by the increase "of Goverement agency."

But what has been the outcome of this higher education? In what might be termed many individual cases it has not been without advantage. But it certainly has not affected the native nobility and the wealthy classes of India. The Maharajah of Trvancore has himself stated that "Western culture can hardly be said to have yet "reached our rajahs, princes, zemindars, and generally the noblemen of the country." In reality, as Mr. Johnston pertinently argues, by our present system of higher education we are turning the order of society upside down. If Government Colleges were transferred to local management, and regulated in accordance with the wishes of the people, a step would be taken to deliver the people from leading strings, and to develop national spirit and prepare the way for self-government. As it has been most truly urged, "Self-government can never be, so long as Government Colleges are kept up." If the wealthy and influential natives of India cannot and will not promote their own education, how can they expect to be trusted with affairs of State? The fact is, that while all the higher classes of the community hold aloof from it, we are deluging the country with an overwhelming multitude of would-be *employès,* whom we cannot provide for, and who are gradually forming a discontented and dangerous class of society. Moreover, by our exclusion of religion, we are destroying the religion of the natives of India, without giving them a substitute. As Mr. Johnston truly observes, and as has been argued over and over again, this is not religious neutrality. It is destruction of religion of all sorts and kinds, and that amongst a people by nature and custom the most religious in the world. No wonder that virtually all except those who want Government employment upon any terms hold aloof from it. According to *Madras Native Opinion,* "the educated youth of India is almost always an ignoramus in matters bearing on the higher interests of our race, and not unfrequently develops into a

greedy, sensual materialist, if he does not lapse into the mazy regions of visionary idealism." A sorry return, on native testimony, for vast and increasing expenditure on high-class institutions, while the myriads around are destitute of all profitable knowledge of any sort.

The great argument by which this astonishing perversion of the deliberate intentions of England is upheld is that education will percolate downwards from the higher to the lower levels. This would be true of water, but is a fallacy as regards education. During the centuries which have passed over India, how much of education and enlightenment has percolated from the Brahmins to the inferior orders of creation? Have not those blessings been jealously shrouded and kept from them? Is not the present antagonism to the education of the people a reproduction of the same spirit, aided and abetted although perhaps unconsciously, by European infidelity and self-interest? As a fitting conclusion to this article, we quote a passage from Mr. JOHNSTON'S admirable letter:—"Anything like an attempt by Government to make converts, or even to give special advantage to missions, we should denounce as an injustice to the people of India and an injury to the cause of Christianity. . . . Faith in CHRIST cannot be thrust on any man by force or fraud. It is only by an intelligent understanding of the Gospel story, and a voluntary surrender of the mind to its truth, that anyone can be made a Christian. All that is sought for mission schools or colleges is a fair field and no favour." In this sentiment we most heartily concur; but those who have the welfare of India at heart should bestir themselves, for there are many adversaries.—(*Record.*)

THE BRAIN AND THE BOTTLE.

BY REV. THEODORE L. CUYLER.

IT is not pleasant to speak of the faults or the vices of the departed, especially if they have rendered eminent services to their fellow men, or filled a large space in the public eye. But if there are inspirations to be gathered from noble or holy deeds, so are there salutary warnings in every fall through temptation. The higher the victim, the more impressive is the warning. This year has witnessed the centenary commemoration of the birth of the foremost forensic orator which America has produced. National pride and patriotism have lain the well-worn laurels afresh upon his tomb by the seaside.

But in the midst of these commemorative honors, a volume has just appeared from the pen of Monsieur de Bacourt, an eminent French diplomatist, who came as an Ambassador to our Government forty years ago. M. Bacourt, in one of his letters, describes a State dinner given by President Tyler to forty diplomatists and statesmen. The writer happened to sit beside Mr. Webster, who was then Secretary of State, and he says of the orator of Marshfield:

"The too free use of Madeira made him not only amiable (in the American manner of course), but even touchingly tender. He seized my arm with his two hands, and said "my dear Bacourt, I have infinite pleasure in seeing you this evening—much more so than some time ago—I don't know why! Perhaps I haven't hitherto shown you sufficient friendship, but let us, if you will, become a pair of friends. You shall see that I am good company. Come to my house every day, without ceremony. That will please me, my dear Bacourt, for truly I find you charming." This flattering declaration was made to me with a pasty tongue, and—may I say so to you?—with hiccoughs which made too close proximity to the Secretary of State altogether disagreeable. And this took place at the table of the Chief Magistrate, at a feast offered to the representatives of all the European powers."

This pitiable passage is not very pleasant reading to me to-day after just re perusing (for the fortieth time) the immortal reply to Hayne, which is the high-water mark of American eloquence. The spectacle of our colossal statesman hiccoughing at a Presidential dinner, or staggering from a Rochester Agricultural festival, is a sad counterpart to Bunker Hill and the splendid triumphs of the Senate Chamber. But our American youth ought to look just as squarely and clearly at the one as at the other. While they are studying Webster's grand defences of his country's Constitution, they ought to study also his violations of his own. Mr. Webster's example was the worse because it was utterly inexcusable. He was trained up in the "straightest sect" of new Hampshire Puritanism; he had a robust frame that required no artificial stimulant; he stood as the representative of whatever was loftiest in American citizenship and statesmanship. When therefore he gave the immense weight of his example in favour of the social drinking-usages, and on several public occasions made an exhibition of personal intoxication, he cast a shadow which is made all the darker by the surrounding brightness of his fame. If God's Word did not spare Noah, neither ought we to spare Webster.

The lesson to be learned by every young man is that if the brain of Robert Burns or the brain of Daniel Webster could not stand the wine-cup, neither can theirs. If the sorcery of the bottle overcame the mighty men, what chance is there for the weaker ones? For the especial damage which alcohol works is wrought in that one vital spot—the human brain. This it is which makes all indulgence in intoxicants so dangerous, and drunkenness to be so fearful a crime against God and our own lives. The only honest word to be applied to drunkenness is not misfortune, or disease, or infirmity: it is *voluntary crime. It* is a self-inflicted blow at the very seat and throne of manhood; it strikes the *brain* and overthrows the reason, and demolishes for the time that moral sense which lifts man above the brute. Alcohol is really that devil which has the power to "cast both soul and body into hell." Other evil habits may impair a single organ or vitiate a single phase of character. But a material poison that can derange the most vital part of the body, and at the same time *strike through* and reach the mind, and the immortal soul itself, must be the masterpiece of destruction.

Let no one say that I am desecrating the tomb of a great stateman by preaching from it a discourse on the trite topic of Temperance. History has open eyes and a truthful tongue. The divinest of histories always points as distinctly to the *sins* of the best and noblest, as to their virtues. Noah's cup, and Jacob's falsehood, and David's adultery, are as full of instruction as Daniel's heroism or Paul's self-consecrations. Young men in our time and country need more frequent and solemn warnings against the bottle. It can deceive even "God's elect" if they tamper with it. The brains of powerful orators or of powerful ministers are as easily raked and ruined by the chain-shot of alcohol as the brain of the most stupid clown. There is a law of the Creator against alcoholic drinks, *written on the human brain,* which is older than any Prohibitory statutes of Legislatures, and more authoritative than any utterances of pulpits or of Synods. Every confirmation of that law demands a hearing and a heeding. The dead utter their warnings as well as the living. "He that hath ears to hear, *let him hear*!"—(*N. Y. Evangelist.*)

OLD FAITHS NOT DEAD.

EARLY in the autumn I have heard three or four crickets under the hearthstone serenading each other with voices sharp and shrill, which seemed as if they were a thousand strong. They made the whole house ring.

But the solemn earth moved on its way, the autumn passed into winter, the crickets died and were no more heard. Such a passing racket are the harpings of a few skeptical minds upon the everlasting theme that our faith is defunct, our theology obsolete, our pulpit dead. As to any real force in these flings at the old theology, either in giving it its death blow or expressing its history, they remind me of Robert Southey's answer to a flippant critic who declared that the *Edinburg Review* had crushed Wordsworth's Excursion!"

"Crush the Excurision!" said the brother poet, pointing up to the mountain back of Wordsworth's home. "You might as well try to crush Shiddaw!" So say we to these dapper critics of theology and of the pulpit which are built into our history: "As easily crush Shiddaw!" Yes, "the strength of the hills is His also."—*Prof. Austin Phelps.*

Miscellany.

—THE *Indian Chr. Herald*: With Mr. Mitter the Church of Christ is visible, and the union amongst Christians must be visible too. "There must be something visible by which we can prove our unity." "Our Lord prayed for his visible Church only, and that the substance of the prayer was that there might be visible union among them." Without controverting Mr. Mitter's position that the Church is visible and that the union amongst Christians must be visible, we should like to know what is Mr. Mitter's idea of visible. Visible ordinarily means perceivable by the eye, and a visible union would therefore mean a union that is perceivable by the eye. Now let us suppose we have two Churchmen *before us, one member of a congregation in Simla,* and the other of a congregation in Collingah. Both the congregations are under the Government of a Bishop, and the two Churchmen we have supposed for our illustration are one a Bengali and the other an Englishman. We should fancy from the tenour of Mr. Mitter's paper that he would consider the union between these two brethren as complete and that union as visible. But what we ask is *visible* here? Is the idea of Bishop visible? Is Government visible? What is the nature of the union between these two brethren that we can term visible? They are not physically united to each other as one part of the body to another, nor is there any likeness in their physical features or national habits. Wherein lies the visibility of the union between these two brethren? They may have certain things in common, they may both kneel down when they offer their prayers, they may have some one to lead them in prayer, and so they may agree in a number of other things and disagree also in an equal or greater number of things. The one may be a High Churchman, the other a Low Churchman or even a Broad Churchman. Now we ask what is the visible union between them? If the simple fact of their having certain things in common entitle them to the possession of a visible union, then why cannot all Christians, be called *visibly* united when they have so many things in common? Or, are we to suppose that the two Churchmen are visibly united simply because they owe allegiance to a Bishop? Is the idea conveyed by the general term Bishop visible then or is allegiance a visible state of the mind? Would not such a supposition upset the whole fabric of modern philosophy? Dr. Johnson as an individual is visible enough, but Mr. Mitter must tell us how he is visible as a Bishop. We understand a general term, but we do not understand what is meant by the visible general idea conveyed by it. But is Mr. Mitter sure that a bishop, supposing him to be visible, is a sure bond of unity amongst Christians? Has not Dr. Thoburn a bishop to whom he is subject? Is he then visibly united to the Church over

which Dr. Johnson presides? Would Dr. Johnson permit Dr. Theburn to preach from the Cathedral pulpit? If not, then Mr. Mitter must explain how he could recommend episcopacy as the panacea for all schisms? Again Mr. Mitter speaks of Episcopacy as *the final form*. We do not know what he means by it. We can speak of a form as final, when it is not succeeded by another form, and therefore if episcopacy has had a trial of 16 centuries and been found wanting, and been succeeded by other forms, it cannot be any longer pronounced to be the final form. The only reasonable inference under these circumstances is that God did not intend there should be any particular form of Church polity to the exclusion of all others, and that the true union of Christians consisted not in what was purely accidental, but in what was essential—unity in works of love and faith. It is this unity which was visible amongst the early Christians and it is this unity that attracted the attention of the heathen who exclaimed "Behold how these Christians love one another, their desire ofdoing good how insatiable!" The heathen never enquired whether they were ruled by Bishops or Presbyters or whether they ruled themselves. He saw their works of love and faith,—he saw these and was won. And what was true then is equally true now. We became Christians without even knowing whether any Church polity was necessary to our becoming discipless of Christ.

What is a Law of Nature?—A "Law of Nature is simply the expression in a concise form of the actual extent of human knowledge at any time, in regard to any series of natural phenomena; very useful for purposes of accurate record, and even of prediction, but no more to be relied on as giving the absolute truth for the ages of ages, whether of the past or the future, than the approximations of the mathematical astronomer, conducted on the supposition of certain limitations to the values of the quantities involved, are true expressions of the possible facts when these quantities transcend the limits prescribed.—Mr. Steadman Aldis, in *British Quarterly Review*, p. 352.

The Essence of Miracle.—Intelligent Christians would not consider the going back of the sun so many degrees on the dial of Ahaz any the less miraculous that it might have a physical explanation, such as the refractive effect of a mass of vapour. The real miracle—the real proof of Divine working—was its coincidence with the prophet's message. So the same event may be regarded in one aspect as natural and in another as miraculous.—*British Quarterly Review*, p. 495.

Law has no Personality.—The "law" has no power *in itself*; only by a false analogy with the law of a state can it be said to "govern" or "regulate" the phenomena which it enables us to predict. In short, though perhaps ninety-nine persons out of a hundred would reply to the question why a stone falls to the ground "because of the law of gravitation," this answer would be only tantamount to saying, "Because *all other stones*, if unsupported, similarly fall to the ground," which is obviously no explanation at all.—Dr. Carpenter, in *Modern Review*, p. 659.

Will the Cause of Beginning.—The very fact of its *beginning* implies a moral cause for that beginning; and the experience we derive from our own sense of effort in producing physical change justifies us in regarding the action of what we scientifically designate the "physical forces," as the expressions of a continuously acting will.—Dr. Carpenter, in *Modern Review*, p. 678.

Cause and Laws.—Attach what weight we may to the *physical* causes which have brought about this evolution, I cannot see how it is possible to conceive of any but a moral cause for the endowments that made the primordial germ susceptible of their action. And of a *beginning* we have even closer evidence in the organic than in the inorganic world, since it may be accounted as certain that there could have been no *life* upon our globe until its surface had so far cooled down that water could remain as a liquid in its depressions. And in the so-called *laws* of organic evolution I see nothing but the orderly and continuous working out of the original intelligent design.—Dr. Carpenter, in *Modern Review*, p. 680.

First Cause Indispensable.—In describing the process of evolution in the ordinary language of science, as due to secondary causes, we no more dispense with a first cause than we do when we speak of those physical forces which, from the theistic point of view, are so many diverse modes of manifestation of one and the same power. Nor do we in the least set aside the idea of an original design when we regard these adaptations which are commonly attributed to special exertions of contriving power and wisdom as the outcome of an all-comprehensive intelligence which foresaw that the product would be "good," before calling into existence the germ from which it would be evolved.—Dr. Carpenter, in *Modern Review*, p. 685.

Moral Bearings of Evolution.—I would point out that the doctrine of evolution presents its greatest attractiveness when viewed, not merely in its scientific aspect, as the highest form of the intellectual interpretation of nature, but in its moral bearings—as one which leads man ever onwards and upwards, and encourages his brightest anticipations of the ultimate triumph of truth over error, of knowledge over ignorance, of right over wrong, of good over evil—thus claiming the earnest advocacy of every one who accepts it as scientifically true.—Dr. Carpenter in *Modern Review*, p. 685.

TELEGRAPHIC NEWS.

Cæiro, December 7th: Ali Fehmy Samy, Abdellal, and Toulba Pashas were sentenced to death, but the sentence has been commuted to exile.—The Egyptian Minister of the Interior has resigned, as he disapproves of the leniency shown to the rebels.

London, 8th: 1 a. m. A serious conflagration has broken out in Wood-street, Cheapside. Eight houses are now blazing, and the flames are spreading.—Later.—The conflagration in Wood-street originated in the warehouse of Messrs. Forster, Porter and Co. The whole block of buildings between Addle-street and London Wall has been destroyed.—The damage is estimated at three millions sterling.—The funeral of the Archbishop of Canterbury takes place at Addington to-day.—The *Times* publishes a telegram in this morning's issue, stating that Arabi and some other of the exiles will go to Ceylon in a fortnight.

Cairo, 8th: Sir Evelyn Wood has accepted the appointment of Commander of the Egyptian Army, but the organization of the army will be postponed during the British occupation.—Araby has expressed his satisfaction at the arrangement for his exile to Ceylon.

London, 9th: The late Archbishop of Canterbury was buried yesterday at Addington. There was a large attendance at the funeral.—Mr Smith (Liberal candidate) has defeated Mr. Forwood (Conservative) at Liverpool by a majority of 309 votes.

Paris, 9th: The French Government will ask the Chambers to vote an extraordinary credit of nine millions of francs for the expedition to Tonquin.

Cairo, 10th: Yacoub Samy and Mahmoud Fehmy have been exiled to Ceylon in addition to Araby Pasha.

London, 11th: Captain Brett (Scots Guards), Aide-de-Camp to the Viceroy, has died of typhoid fever.—It is expected that Lord Derby will enter the Cabinet immediately. Further changes in the Ministry are expected to follow.—Owing to the embers of the late fire in Wood Street having ignited, another warehouse of Messrs Silber and Fleming has been completely burned down.—The *Times* publishes a paragraph stating that the Egyptian Government will contribute £3,200 monthly towards the expenses of the British Army of Occupation.

Cairo, 11th: Fifty-four of the rebels have been released.—Ismail Eyoub Pasha has been appointed Minister of the Interior.

London, 12th: The *Standard* in a leading article this morning announces that the Earl of Derby will be the Secretary of State for India, the Marquis of Hartington Secretary of State for War, and Mr. Childers, Chancellor of the Exchequer.—The sentence of death passed upon the five prisoners who confessed to participation in the Maamtrasna murders, has been commuted to penal servitude for life.—The s. s. Clan Drummond has been put into Birkenhead, damaged by a collision.

Cairo, 12th: Colonel Stewart, who was despatched by the British authorities to report upon the state of affairs in the Soudan, states that the town of Khartoum is safe, and that everything is quiet in the vicinity. The vanguard of the Egyptian troops has arrived there.

London, 13th: Advices from Jamaica state that the town of Kingston has been partly destroyed by fire. The loss is estimated at six millions sterling.—Her Majesty the Queen yesterday received the Ambassador from Madagascar.—Legal proceedings against Messrs. Davitt and Healy have been indefinitely postponed.—The *Times* this morning confirms the Ministerial changes announced by the *Standard* yesterday.

14th: Lord Derby made a speech at Manchester yesterday in which he disavowed that the policy of the Government was in favour of annexation or a protectorate over Egypt. His lordship said that the British troops will remain there no longer than is necessary.—On the occasion of Mr. Gladstone's Parliamentary "jubilee" yesterday, a large number of congratulatory addresses were presented to the right hon'ble gentleman.—Severe weather continues throughout Great Britain, and a great fall of snow has taken place in England and Scotland.

PASSENGERS SAILED.

Per Str *Manilla*, 15:

For Genoa—Mrs E H Holley, Rev M E Miles, Mr J D Sandford, Mrs Sandford and one infant, Mr R L Dashwood, Col H Claridge, Mr M Walker, Col J B Smith, and Mr Farget.

For Port Said—Mr and Mrs A Cornfield and 3 infants.

PASSENGERS ARRIVED.

Per P and O Str *Thames*, 11:

From London—Lieut R H Brereton, Lieut L S Carey, Mrs Stack and infant, Lieut Ferguson, Mr and Mrs Goodwin and child, Mr and Mrs Naylor, Miss Johnson, Miss Salter, Col Gordon, Mrs Anderson and infant, Mrs A J Cox and infant, Mr and Mrs J Robson, Mrs Shepherd and 2 infants, Mrs Gattey and Son, Mrs Mellor, Mrs Stuart Young, Miss Harries, Mr and Mrs Morris, Miss Watts, Dr Shaw, Mr and Mrs Temple and 2 children, Mr and Mrs Astley, Mr and Mrs Dangerfied, Lieut McKay, Lieut C B Close, Lieut R E Marter, Lieut R E Sullivan, Miss Hunter, Mrs Wallis, Mr and Mrs B Murphy, Fleet Surg Fisher, Mrs Maynard, Rev A Bridge, Lieut Col Morton, Col Reid Miss Beetson, Messrs M Darby, Dan Scott, Atherton West, John Jenkinson, G Cotton, Ashworth, John Hopwood, Travis, L Rushworth, W Searle, A Gowland, J F Hunt, Freeman, A A Borrodaile, Armand, F R Bullock, M Gibb, D Gauntlett, W H Clifford, G Atkinson, and Hogg.

From Brindisi—Miss Bellamy, Mr and Mrs T G Jones, Maj L C Money, Maj Mander, Col Mander, Mrs Giacomet i Producers and child, Mr and Mrs Morris, Mrs J C Robertson, Col Hanna, Lieut Col Ostrehan and Lady, Maj and Mrs Beavan, Seyd Nureddin Khan, Sirdar Jung Bahadur, Col Bartleman, Col and Miss Cox, Mr and Mrs Haines, Dr Duncan, Capt Hart, Lieut A Kellie, Lieut Col Vivian, Dr Chas Hatchell, Messrs S H Whitbread. M J S Fagan, Wyer, J Dowie, J F Browne, Percy Thursby, Marsh, Barclay, Cursetjee Rustomjee, Walter Jones, Taylor, J C Lees. D A Smith, Ziffo, E M Booth, H B Parry, W A Bell, Blascheck, Sedgwick, H L St Barbe, Benoit Lang, A Zygouras, Brough Russell, Maunsell, Arkright, Byron, Orange, H W Bell, Kenselwer, and Martin.

From Venice—Lieut Col and Lady Sir O'B C St John, KCSI, Mr and Mrs Rautenberg, Surg Maj Smith, Mr and Mrs Remfry, Rev F M Michell, Mr and Mrs Taylor, Lieut L A Elderton, Dr Hawkins, Lieut Col and Lady Hastings, Mr and Mrs Hay, Dr Fasker, Mr, Mrs and Miss Hall, Baron von Heydebran, Genl Bernuth, Maj Fiiusch, Messrs G W Read, Glover, Zellweger, and Von Der Muhl.

From Suez—Mr and Mrs Scarramanga, Miss Scarramanga, Miss Calvocoressi, Messrs Calvocoressi, Vaffiades, and Cooper.

Per Str *Speke Hall*, 13: from Liverpool:

Rev Mr S Macalister Miss Proctor Miss Balfour Miss Wickham Dr and Mrs Macgregor Miss Leahy Mrs Bedford and 2 children Mrs W H Cole Mr and Mrs Craddock and Miss Craddock Major J A Scott Mrs Trinple and 2 children Col Stranden Mr and Mrs Derry Mrs and Miss Lang Major Apperley Mr Thos Wilson Miss Ross Miss H Ross Miss Leech Mrs Bignell Miss Drake Mr and Mrs Bridger and two chidren and Mrs Daily and infant.

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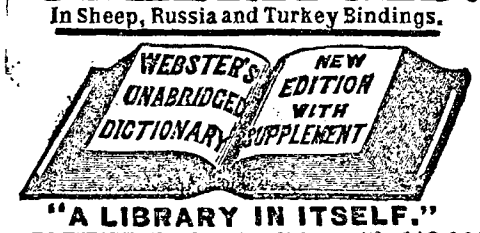

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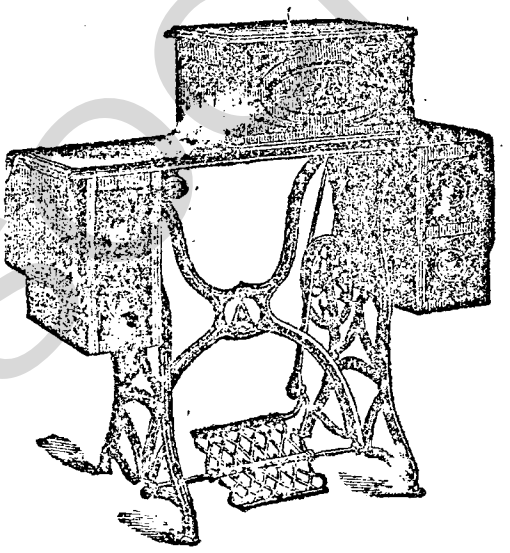

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